THE SENSE OF THE PEOPLE UPON THE DISPUTE BETWEEN

The Bishop of *Bangor* on the One Part; and Dr. *Snape*, the Bishop of *Carliſle*, and Dr. *Kennet* on the other.

—*Tantæne Animis Cœleſtibus Iræ?* Virg.

LONDON, Printed: And ſold by *J. Roberts* in *Warwick-Lane*; *M. Baldwin* in *Story's-Paſſage*, *St. James's-Park*; and *A. Dodd* at the *Peacock* without *Temple-Bar*. MDCCXVII.

[Price Three Pence.]

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THE SENSE OF THE PEOPLE, &c.

THERE has been abundance of Clamour raised by the Advertisements lately publish'd in the Prints. The Advertisements are, I doubt not, faithfully recited in a Letter from the Bishop of *Carlisle* to the Bishop of *Bangor*, under the Title of, *A Collection of Papers scatter'd*

lately about the Town in the Daily-Courant, St. James's-Poſt, *&c. with ſome Remarks upon them.*

THE Authors of theſe Advertiſements appeal to the People concerning their Behaviour on this Occaſion; and the preſent Undertaking is to let them know what the People think of them. In order to repreſent this Matter clearly, I ſhall take it for granted, that the Reader has the abovemention'd Collection in a readineſs to be conſulted by him, in Caſe he ſhould doubt whether I State the Facts honeſtly, as follows:

THE Biſhop of *Bangor* publiſhes an Advertiſement in the *Daily-Courant*, wherein he complains, That Dr. *Snape*, leaving an Argument, in which they were engag'd, and falling into Perſonal Reflections, demands of him, the ſaid Biſhop, whether, notwithſtanding a ſolemn Appeal to God of the Truth, that what he preach'd *was without the Knowledge of any Man living*; *The Words Abſolutely and Properly*, and ſuch-like evaſive Words, were not omitted in his Sermon as Originally compoſed, and *whether he was not with Difficulty prevail'd upon*

on to insert them. He sets forth also, that the Doctor asserts, if He should answer in the Negative, a Bishop will charge Himself with the Proof of the Affirmative. The Doctor further Charges, according to the Bishop's Recital, That there is a Living Man who hath testified that the Sermon was preach'd with his Knowledge, and submitted to his Correction.

The Bishop, in the most solemn manner, denies the Whole, and every Circumstance of it, requiring Dr. *Snape* to produce his Bishop, and to name the Man who says the Discourse was submitted to him, or be content to be thought by all the World, what his Lordship will not say.

Dr. *Snape*'s Answer to this I must give at large.

Eaton, June 28. 1707.

" WHEREAS the Right Reverend " the Lord Bishop of *Bangor* has " published an *Advertisement* in the *Daily* " *Courant* of this Day, requiring me to pro- " duce the Worthy Person, that will charge " himself with the Proof of a Fact, charg'd

" on

" on his Lordship by me, *Page* 40, of my " *Second Letter*; I hereby declare, that I " receiv'd that Account from " a Worthy Divine*, who *Dr. Hutchinson, " assur'd me, he heard the " Reverend the Lord Bishop of *Carlisle* de- " clare, That he had spoke with the Per- " son who advis'd my Lord of *Bangor*, up- " on Reading his Sermon, to insert such " Words as *Absolutely*, *&c.* That some " Days after, the same Divine did assure " me, he had heard the same Worthy Pre- " late a Second Time declare that Matter " to be true, and that he would justify it " to all the World. Upon which, I drew " up that Passage, waited on my Lord Bishop " of *Carlisle*, read the Passage to him, and " was allow'd by him to publish it, with " an Assurance that he would stand to it. " And I question not but his Lordship, on " whose Testimony I rely'd, will give my " Lord of *Bangor* full Satisfaction.

A. SNAPE.

This is true. W. CARLIOL.

THIS

THIS inclines the Bishop of *Bangor* to leave Dr. *Snape* for the present, to speak with the Bishop of *Carlisle*; whom he accuses of supplying his Adversary with Matter of Reproach against him, and demands of him to name the Person mention'd in Dr. *Snape's* Advertisement; and asserts, There is no Person who can truly justify what this Informant is to be call'd upon to prove.

HIS Lordship the Bishop of *Carlisle* answers thus:

"I NEVER did affirm, That the "Words *Absolutely*, *Properly*, &c. were "inserted in his Sermon, by *way of Caution*, "before it was *Preach'd*; but that before "it was *Publish'd*, they were *so* inserted, "I did (and do still) verily believe. This "Mistake in Dr. *Snape's* Report of my E-"vidence, I mark'd in his Advertisement, "before it went to the Press; and allowed "Mr. *Bowyer* to publish my Attestation to "it, so Amended. Whatever his Lord-"ship may say to the contrary, I do *know* "*and affirm*, that there is *such a Person in* "*the World*, who averr'd to me, that he "did (*with Difficulty*) prevail with the

"Lord

" Lord Bishop of *Bangor*, to insert these " Words in his Sermon *before it was Pub-* " *lish'd*.

THE Bishop of *Bangor* does not think this a Satisfactory Answer, but in his next Advertisement has it thus:

" I AM very much surpriz'd that the Bi- " shop, instead of certifying to the World, " at that proper Time, that there was a " Mistake in the Doctor's Report of his " Evidence, should rather chuse to amend " the Doctor's *Advertisement*, by leaving " out these or the like Words, (*Before it* " *was preach'd.*) By which means he made " it, in his own Intention, entirely different " from the Doctor's Charge, which it was " design'd to support; and yet, in such a " manner, that the World should not have " any Suspicion, but that the same Charge " exactly was carried on, in that *Adver-* " *tisement*, which was begun in the Doctor's " *Second Letter*.

MY

MY Lord Biſhop of *Carliſle* in his Remarks, immediately following this Advertiſement, in the Collection, names Dr. *Kennet*, Dean of *Peterborough* — and avers, *as he hopes for Salvation*, That the ſaid Dean, *after ſome little Talk about the Words under Debate*, ſaid, he had adviſ'd the Biſhop of *Bangor to inſert them*, but that the Dean was ſo far from ſupporting his Lordſhip with the Teſtimony he had in private given him, that he had anſwer'd, upon the Biſhop's demanding ſuch Support, *He had no manner of Correſpondence with the Biſhop of* Bangor *about the* Preaching *and* Publiſhing *his late Sermon* — And laſtly, *He never ſuggeſted to the Biſhop of* Carliſle, *or any mortal Man, that the Sermon was preach'd with his Knowledge, or ſubmitted to his Correction.*

THO' this Story ends in a Diſappointment to the Biſhop of *Carliſle*, my Lord is ſo little mortified at it, as to ſay to his Brother *Bangor*, on Occaſion of his being excus'd as to his Service at the Houſe of Lords as indiſpos'd, that he hop'd he was only Sick, as he himſelf was, of expoſing the Order, by a ſcandalous War in the News-Papers, to the Comfort of Deiſts,

and all other Enemies of Reveal'd Religion.

THUS is the whole Matter before us, and it now remains to shew what we muſt think and conclude from this Debate, with Relation to the Perſons who are concern'd in it. My Method ſhall be, to conſider the Original Cauſe of the Diſpute, the Cauſe of Digreſſion from it, and the Repreſentation theſe Worthy Divines give of their own Thoughts and Conduct in the whole Affair.

THE Biſhop of *Bangor* had the Honour of being appointed to Preach before the King, and ſeems to have a more Honeſt and Juſt Intent than is uſual with thoſe who have at other Times had Occaſion to exert themſelves in that Audience. He takes hold of this Opportunity to explain the Nature of the Kingdom of our Bleſſed Saviour; and, with a Spirit worthy of the Subject to declare, That no Ordinances or Powers which could not be pointed out as Dictated, and deſcrib'd in Scripture, or fairly inſtituted from the Precepts thereof, was to be held as Sacred, and bearing the Divine Authority of our Lord and

Maſter.

Master. But, on the contrary, to be consider'd as Impositions, or Matters of mere Humane Institution, and to be regarded with no further Veneration than as such, and consequently indifferent, and no way essential to the True Constitution of the Church or Kingdom of Christ.

THERE does not appear in this Sermon any Thing that goes further than this, nor could there be a Work more generous or worthy in a Bishop, than when in Possession of that Order, to disclaim any Power or Jurisdiction from thence to bind Mens Consciences, but what is to be supported by the Force of Argument, drawn from positive Texts of Scripture. This was a New Language at Court, and many of the Clergy resented this Humility, as a Method of betraying the Church and its Interests to the Prophane Part of Mankind. But the Laity understood the Bishop's Conduct as the most honest Assertion of their Religious Liberties, and easily foresaw, that as fast as this Doctrine prevailed, the Heats and Animosities among *Protestants* would cool and languish. We could not but consider the Bishop of *Bangor* as prosecuting the noble Purpose of his Life, and continuing and

perſevering in the Character of a Confeſſor for the Rights and Liberties of his Fellow-Subjects and Fellow-Chriſtians.

THIS Figure, which he neceſſarily bears from all his other Writings, as well as from this Sermon, was very invidious to his Brethren of the Order, who are unwilling to abſtract the Authority in the Church from Secular Dominion, in ſo high a Degree. It was therefore thought neceſſary to pull down the Reputation of the Biſhop, and that of his Performance, by all the Means imaginable, as well by little peeviſh and detracting Diſcourſes in private, as by publick Oppoſition from the Preſs. To the former Work the Generality of the Clergy apply'd themſelves, with that ſort of Charity which begins at Home, and fancy'd they were only defending themſelves, when they were vilifying their Brother and their Father: The other Work was undertaken by Dr. *Snape* with very Great Courage, but Unequal Skill or Temper. The Biſhop's Arguments remain'd ſafe and undefeated by this hot Aſſailant; he therefore meditates to diminiſh him in his Character and Reputation, and imagines he is juſtify'd if he can find Support for printing what would prove

him

him guilty of a Falſhood, after the moſt ſolemn Aſſeverations of the Truth of what he offer'd. When one talks to the Schoolmaſter of *Eaton*, one may be allow'd to quote from one's Grammar, and I muſt remember the old Sentence on this Occaſion, *Non videmus id Manticæ quod in Tergo eſt.* The Doctor is eager in the Purſuit, and fancies he is innocent, if he can find the Biſhop guilty, of what is nothing to the Diſpute it ſelf. Dr. *Snape*'s Guilt is not expiated by having Proof of what he aſſerts, but remains upon him for having deſir'd any ſuch Proof: The Words are in the Diſcourſe when Mr. *Snape* attacks it, and it is of no manner of Conſequence, but to the Biſhop's own Conſcience, whether inſerted from his own Thought, or the Advice of another. The Buſineſs is not to argue how the Words came there, but to refute the Argument now they are there. The Intention of every Action is to give it the Denomination of Good or Evil, and Dr. *Snape* has, with all the Stir he has made, done no more, but proved that he has been very malicious, with great Caution and Circumſpection. This ſhews a greater Regard to himſelf than his Adverſary; there could be no Juſtice intended to the Biſhop in it, for

he

he did it with an apparent Ill-Will to him: And it would be no Excuſe to a Man, who ſhould poiſon his Neighbour, to anſwer, that he did not prepare it, but could produce the Apothecary who mix'd the Compoſition.

THE next Perſon concerned in the Conveyance of the Calumny, is the Reverend Dr. *Hutchinſon*, of *Hamerſmith*; I am very glad it is not Dr. *Hutchinſon* of *Bury*; but, indeed I don't ſee any very great Iniquity in this Deponent, any other than that he did not much like the Biſhop of *Bangor*'s Deſign, and took a little Delight in ſaying, That (if all were known) the Biſhop was ſtill a more outrageous and unguarded Enemy; or perhaps the Gentleman only ſaid what he did for Want of Diſcourſe; we will therefore diſmiſs him, with Advice hereafter to avoid Bad Company. The Doctor is not wicked, he is only impertinent.

I AM heartily ſorry the Bp. of *Carliſle* is the next under Examination, but it is impoſſible to cover him from the Imputation of great Want of Charity, in being ſo willing to lend his Name to the Diſparagement of another Man. We are willing to look for

for all manner of Alleviations of a Fault in a Man, the Tenour of whose whole Life beſide demands Reſpect. His Lordſhip is deep in Church-Laws, and wonderfully learned in Canons and Eccleſiaſtical Hiſtory: There is hardly an Inſtance, wherein that kind of Literature has not produc'd a Mechanick Sort of Divinity in the Man who has been addicted to it: You never find the Bp. of *D*—or *L*— fall into theſe Errors. A Divine, deep in Church-Memoirs, is, with Reſpect to the Holy Scriptures, like a common Lawyer, with Reſpect to the Legiſlature: His Head is ſo perplex'd with Offences according to Law, that he cannot ſee what is a Crime againſt the Power, which made that Law. And that which is an Evil in it ſelf, loſes its Appearance, becauſe it is not Evil according to the Statute. My Lord, perhaps, has not erred as a Churchman, or a Caſuiſt, but he certainly has as a Chriſtian, in the very Deſire to contribute to the Conviction of the Bp. of *Bangor* of a Fault, which would not have helped the Argument, had he appeared never ſo guilty: I am ſo ſincerely of his Mind, that I won't let the Confuſion his Opponents are brought to, affect the Diſputation, but blot out the Memory of all this, as if it had never been, if they and the Convocation

will

will keep to the Argument it ſelf, which ſo much concerns the common Rights of Mankind. I ſay, to ſhew I think this Diſpute about each others Veracity foreign and of no Uſe, we will give the Biſhop no Advantage from the Defeat he has given his Adverſaries in this Particular, but expect of him to defend himſelf as if this had never happened, and then it will appear who went out of their Way, the Perſon who was calumniated, and took the Shorteſt Way to vindicate himſelf, or they who ſpread the Infection, and are offended at the humble Means taken to come at ſpeedy Juſtice. Had the Biſhop taken any other Method than the common Papers, he muſt have been contented, that all thoſe who are too lazy, or too prejudic'd to read longer Diſcourſes, would have taken him upon Content for the Creature his Enemies had a Mind to make him.

THE Biſhop of *Carliſle* takes Leave, with an Aſſurance, *that this (as it is the Firſt, ſo it) ſhall be the Laſt Trouble of its Kind his Brother ſhall have of him in Print.* This is a Pleaſant Declaration, that a Man will ſay no more, when we ſee he can ſay no more. He has in the Body of his Remarks told us

Tha

That Dr *Kennet*, who is his Man, of whom he was so tender, and whom he was so dilatory in mentioning, and that the said *Kennet* utterly denies the Whole. This is a Wretched Circumstance to which His Lordship is reduc'd; and to shew we have a sincere Compassion for him, it reminds us of his late Circumstance, when he was deserted, in like manner, at the Head of the Militia, where, like a brave and honest Man, he was ready to expose himself in another guess Cause than this, wherein he is now engaged. The Point now rests, as My Lord rightly says, between His Lordship and the Dean. If there is nothing to be allowed to the Quality of a Bishop above that of a Dean, there is something to the Security each Party gives us of his Veracity. If *Banger*, *Snape* or *Carliſle*, do not ſpeak Truth, they are perjured, but not ſo *Kennet*. He has not yet call'd God to witneſs. He ſays, indeed, *I ſolemnly declare*, but that won't do, we know the Good Man does every Thing ſolemnly, He ſpeaks ſolemnly, he looks ſolemnly, and he walks ſolemnly — He is not perjur'd, tho' what he ſaid ſhould be falſe, but he is not perjur'd not from his Sole Veracity in this Caſe, but becauſe he is the Sole Nonjuror in it. We wait therefore to

ſee which is Dearer to a Man of Honour, his Soul, or his Reputation: I won't pretend to adviſe in ſuch a tender Point, but leave the Dean to reflect, that if he won't Swear as far as other Gentlemen, we muſt in Juſtice to them, as Gentlemen, believe it is becauſe he can't—And then let him again conſider how dear Reputation is, and if he won't Swear, when Juſtice requires it of him, whether that Forbearance will not bear the ſame Guilt as Perjury. But theſe are Matters too ſpeculative to be decided by Laymen. I know very well there was a Wench in Town laſt Winter, who ſaid ſhe was hired a whole Night by two Young *Popiſh* Clergymen, who entertain'd her one after another all Night; But, as frequently as they committed the Sin, they abſolv'd one another. I only mention this, and don't pretend to invent Expedients, or give Advice; far be it from me, but I know all Great Church-men are of Opinion, that her Union and the Preſervation of all Appearances that tend to the Quiet of the Church, and the Reputation of thoſe who ſerve in it, are to be maintained in Spite of all other Conſiderations. But we are *Proteſtants*, and ſcruple Things.

WE

WE are all of Opinion that the Biſhop of *Bangor* is well juſtify'd, and that the Gentleman who formerly had the Thanks of the Houſe of Commons for honeſt Writings in Support of the Publick Cauſe, continues his Courſe of Merit, and his Reputation and Credit is juſtly the Concern of every Man in *England*, out of mere Gratitude, as well as Duty and Intereſt. We have nothing to do but to contemn the impotent Attempt made upon him, to divert him from an Argument in which his Enemies are afraid both of his Honeſty and Capacity, in which he is equally their Superior. The whole Controverſy has been very frivolous and impertinent, and nothing but the Characters of the Perſons concern'd could have made it live ſo long among us. For take it from Gowns, and give it to Petticoats, and behold how it would look. We will ſtrain the Curteſy of *England*, and make the Wives of Biſhops Ladies, then make the Story to have paſſed among Women, and ſee how it will appear. Mrs. *Hutchinſon* told Mrs. *Snape*, that the Lady *Carliſle* ſhould ſay to her, that My Lady *Bangor*, upon Occaſion of that Miſunderſtanding which was between Lady *Bangor* and Mrs. *Snape*, had

men-

mention'd some Words at Church, that were told her at Home, but my Lady *Bangor* denied that she saw any Body at Home that Morning. Upon which Mrs. *Snape* ups, and goes to my Lady *Carliſle*, and repeats the very Words to her which she had heard from Mrs. *Hutchinſon*; and ſo my Lady *Carliſle* told Mrs. *Snape*, that she knew a Gentlewoman of a very good Reputation, that would prove the Thing was told her before she came out, let her deny it as much as she pleaſes. To be plain with you, Mrs. *Kennet* is the Gentlewoman, and ſo Mrs. *Kennet* comes to Town and denies she knows any thing at all of the Matter; To ſee how Stories fly about, and ſo—

I AM weary of the Impertinence of this Affair, and think I am very kind, in hiding the Iniquity of it, in the Folly of it, and ſhall ſay no more, but recommend to the ſilly Adverſaries of a Great and Good Man, to alter their frivolous Behaviour. I would have them begin their Amendment on their Knees, in the Excellent Words of our Confeſſion; For they have truly erred *like loſt Sheep*, and are very *Miſerable Sinners*.

F I N I S.

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